THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE RESURRECTION

The First Account

THE first recorded account of the Resurrection is not to be found, as is generally supposed, in the Gospels; it is to be found in the first Epistle of Paul to the Corinthians. It is not an account, it is true, of what immediately took place after the death of Jesus, but it is a first hand description, nearest to the death of Jesus, of a man's experience of what is known as the Risen Christ. The experiences described in the Gospels and Acts are not first hand. They are communal memories written down at a much later date than the events themselves by people who had no first hand knowledge of what they were describing. In Corinthians Paul declares that Christ appeared unto him. The manner of the appearance he does not describe; he leaves that to be inferred; he merely states that "He was seen of me also". But then he places this experience in a context which is extremely important. "I delivered unto you", he writes, "what also I received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he hath been raised on the third day according to the Scriptures". That is to say, the proof that Christ was raised was not to be found in the empty tomb; there is no mention of the tomb; it was not to be found even in that "He was seen of me". The proof that Christ had died in a certain manner and was raised in a certain manner was to be found in the Scriptures. These had foretold it. These, for Paul and the people to whom he was writing, were an authoritative body of divine knowledge and revelation. They are known today as the Old Testament.

The Empty Tomb

Now it is obvious that Paul in this context is not merely describing a historic event in place and time. The Resurrection did not occur just because he and other people had seen the Risen Christ. That is a mistake that many people make. It is a mistake, it is safe to say, that will be made in thousands of Christian pulpits on Easter Sunday. The Resurrection for Paul was an event of cosmic significance. It *had* to take place because the universe and everything within it could not otherwise be understood. "Christ died for our sins according to the Scriptures", that is to say Christ died because the supreme revelation of God in the Old Testament declared that he should and did die for a certain purpose. Likewise he was raised on the third day because the scriptures declared it—not because of the empty tomb.

Paul might have mentioned the tomb by way of evidence if he had chosen; he mentions other details of evidence but not a word about the empty grave. After all, why should he? What was such a piece of evidence—if evidence it was—compared with the authority of the Scriptures? What indeed was the worth of such a fact compared to the whole weight of an authority and personal experience that solved the mystery of life's existence? The Resurrection had to be understood within the knowledge of Paul's day and not this, and although fact then counted for a great deal, scriptural authority and personal experience counted for more. Certain facts were irrelevant beside authority and experience. The voice Paul thought he heard on the road to Damascus, coupled with what he thought the Scriptures declared, were infinitely more important than a bodily Resurrection.

Paul Knew Nothing of the Bodily Resurrection

It is clear that a bodily Resurrection—if it can be so described—had not the least effect upon his conversion. Before this happening, since he persecuted the Christians, he must have disbelieved the whole thing; he was changed by his personal experience. This did not lead him to inquire at once into the nature of his vision. Paul was not engaged upon a modern scientific investigation; he was a man undergoing a religious experience. He went out alone—as he records elsewhere—into the desert, probably to discover what was happening to him, and perhaps to make the new adjustment to his life imposed upon him by his conversion. It was only when he had been changed by his own vision that he became interested in the evidence of others. And he only sought that evidence after a considerable passage of time. Paul believed in the Risen Christ before he obtained from Peter and others evidence of their own visions. The empty tomb, the bodily Resurrection, were not in the least vital to his own conversion. That was a religious experience; the psychology of it need cause no difficulty today. It is probable that if Christian belief had been built upon the evidence of Paul, and that alone, there would be no belief in the bodily Resurrection. It is difficult to see how the idea could be obtained from his writings.

Yet the Gospels have such a belief; they go out of their way to emphasise it. What can be made of the difference between the two sources?

The Insight of the Christian Religion

Is the answer important? The matter must be argued, perhaps, because it plays such an important part in Christian belief, but in essentials it can have little effect upon ultimate religious belief. Nothing very much is gained in rationality or conviction to believe in a "spiritual" appearance rather than a bodily one. For no one knows what a spiritual appearance is, and no one knows what a bodily one looks like. If the accounts of the physical appearances in Luke and John be dismissed as legend—and many Christians will so dismiss them—what remains? Nothing in evidence is more convincing than these. For no one knows what was seen. There is no description. The only description is found in the physical accounts. There surely could be no other, for the physical eye can only describe what it sees, and the eye can only see something that is real in the physical sense. The disciples believed they saw something, but what nobody knows. It is surely dangerous to make the matter important. Does the whole grandeur and insight of the Christian religion depend upon these appearances? The answer must certainly be "no".

But if the answer is "no" then the inner nature of the Christian religion is lifted away from such appearances. It is plunged into the meaning of cosmic significance as seen from the evidence of today and not two thousand years ago.

The True Answer

What is called the Triumph of the Cross and the Glory of Immortality is not in the least injured by the insufficiency of certain historic accounts. The Triumph of the Cross means a triumph of the spirit over the material disasters of the body; and the event of Calvary, in that meaning, can be brought close enough to the yearning experience of modern man. Immortality cannot possibly demand manifestations after death to make it true or ultimately real to the spirit that undertakes the contrast between the passage of time and the permanence of eternity. The answer of religion to the fact of death is not the kind of answer that seeks verification in "manifestations". Mere survival after death most certainly is not the answer to the grief and major mystery of death. It is not even the Christian answer, for simple survival for a religion founded upon a belief in God is meaningless. The transference to another world of a body or a spirit that has died in this is banal compared to the heights of insight, or the depths of degradation known in this world to those who have "seen and loved God".

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The first days of the century were darkened by war clouds. Away in South Africa the Boer War was proceeding. At home much division of opinion existed in regard to it. That division of opinion was reflected within the churches. During the year a group of Unitarian ministers signed a memorial urging that steps be taken to bring hostilities to a standstill. Their action was criticised. It was said that such a memorial would give rise to the belief that the body of Unitarian churches assented to the view of the group. Inquirer correspondence columns show that Dr. Charles Hargrove was in one camp; Dr. L. P. Jacks in the other. Swords were crossed in several issues.

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Other distinguished Victorians whose death The Inquirer records are those of John Ruskin and Professor Max Muller.

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And there was a London problem in 1900 too! At one meeting it was said that what happened in London in the immediate years would affect the position of Unitarianism throughout the land. In our own days we have all heard this said again. Members of London churches were, however, engaged in an all-out effort to raise £10,000. This was for the London Permanent Building Fund. The Inquirer back page revealed week by week the progress of the Fund. There was a great bazaar at the King's Hall, Newton St., Holborn. The target was reached.

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"SOMETHING ABOUT UNITARIANISM"

By W. B. Tavener

[*Supposing, The Inquirer has asked certain contributors, you were asked to broadcast on Unitarianism, what would you say? The following is a script prepared by the Rev. W. B. Tavener, Minister of St. Mark's, Edinburgh.*]

I do not have to tell you that there are several great religions in the world, and that, amongst them, the Christian religion has a variety of versions.

Unitarianism is one such version.

We Unitarians recommend the Christian religion to mankind, and try to practise it ourselves, as essentially a wisdom of life, and not as an exclusive dogma.

We think Christianity is a religion, a body of guiding and guarding thoughts which European man is fortunate to possess, and ought to be happy to offer to the world as our contribution to the serious and constructive thought and feeling of all peoples.

To introduce you to Unitarianism I might usefully present it as the most ancient, as well as the most modern, version of Christianity.

I mention its claim to antiquity because so many people seem to think that the integrity of a religion depends upon its antiquity. And there is something in that. So, if you want antiquity, we have it. We are the most ancient because we accept Jesus himself as the principal initiator of our doctrine and do not supplant him in that office by any of his successors, such as Paul, Calvin or the Pope.

You see, most teachings of the Christian churches rest for their ideas about man and his situation on the psychology of

Paul. Paul was, indeed, a forceful and exciting thinker. But his outlook and spirit were different from those of Jesus. He had, as he himself clearly said, an uneasy psychological condition, overshadowed by guilt-feelings and a nightmare view of man's inescapable wickedness. The cure he found for this condition was one very much in favour in the first century all over the Middle East. This was to join a mystery cult. In a mystery cult one fastened oneself and all one's hopes to a particular saviour regarded as a god-man. Paul made of the Christian teaching a mystery religion, and the magical ideas involved in all the mystery cults are very clear in his thought.

Now these magical ideas survive very strongly today in the teachings of those churches which call themselves orthodox. And these ideas, when we hear an outright statement of them today, strike us all as very bizarre, but few people find them seriously or realistically challenging.

We think that the Calvinism and Catholicism which are based on the magical pre-scientific ideas of Paulinism have failed to show the good sense of the Christian wisdom in the teaching from the world of contemporary knowledge and experience.

When we look backwards beyond these things to Jesus we look to a prior and earlier teacher, to Christianity in its purer form. We admit that Jesus was speaking out of the same pre-scientific age as Paul, and that some of his ideas also were transient ideas of his time, but his teachings on the relationships of man with himself, with his fellow-men, with history, with nature and with God are, in their central and sublime discernments, sound for all time.

I know that there are many dogmatic teachers of Christianity who scorn our setting up Jesus as the supreme Christian teacher rather than Paul or Calvin or the Pope. They say he is not a human teacher but a divine sacrifice. I cannot here enter into that discussion. My business is only to show the position we take up. We say that Christianity must be, in the final resort, the teaching of Jesus and because of that emphasis we become, or seek to become, the expositors of Christianity in its most antique simplicity.

Now as to our being modern. The Christian thinkers and teachers who founded our contemporary Unitarian movement belong to the time of the Renaissance and Reformation. They appeared at the time of the great intellectual and spiritual disturbance on the threshold of the modern age, and they appeared at the moment when it became clear that the Churches' leaders, Catholic and Protestant, were not going to move into the modern world of new ideas and experience. These pioneers of modern Unitarianism were humane men who had the simplicity to be offended at what the totalitarian intolerance of the churches (Catholic and Protestant) did to human beings. They were also studious men who, with a more searching examination of the Bible, saw in the creeds misstatements of Biblical doctrine. I cannot follow how the argument, with its protests, sufferings and persecutions, developed from these first positions. The upshot of the matter is that in order to feel ourselves in the true stream of Christian inspiration we have had to put ourselves at variance with the closed-up and shut-down systems of orthodox ideas.

I could perhaps make the issue clear and brief by mentioning three principles in which are to be seen both our heresy and our modernity. (1) We were amongst the very first that put up the case for liberty of thought in Western Europe. (2) We have never got at loggerheads with advancing scientific knowledge. (3) We have always taken quite seriously the real tasks of social progress.

If you consider it, you will see that these three principles are fundamental issues for modern man in a world made difficult by many interested parties who are trying to force men and women off their centres of good sense and humanity. On these issues we Unitarians stand on the one side and all the other churches on the other. All the other churches reject one or all of these principles. Do not make the mistake of supposing that I am trying to say unkind things about people. Not at all; I am only observing what these various parties say of themselves, and how one or other of the principles to which we have become attached are held up for horror and as heresy quite sincerely and seriously by them all. All the parties I have mentioned are against liberty of thought and freedom of expression. Only yesterday the Editor of *The Listener* reported that he had letters from "Christians" protesting against a distinguished scientist being allowed to give his opinions on man's place in the universe. The struggle for spiritual and intellectual freedom is far from won. On some sectors it is being lost. A great number of people do not know where they are in this struggle against totalitarianism nor understand the issues at stake. We think we do because we have been in on this struggle from the very beginning. Totalitarian authority has its very plausible attractions. But everywhere such authority achieves a real success mankind suffers a defeat. Such authority proposes only to guide us, but in effect its power is always used to prevent the advance of thought.

I have not said much about our theological position, but have rather tried to show our general disposition. Our theology is what is needed for worship, and it does not affect a knowledge of things beyond us. It certainly is not a demonology. And we are not enthusiasts for despair, nor do we delight to measure human nature at its worst, nor exploit for our philosophy the misfortunes of man.

We try to mediate and connect Christian ideas with the modern world. We do not think such ideas should be freakish, outraging our built-up intelligence. We do not think Christian ideas should be divorced from present experience, the enemy of everything that is modern, changing and scientific. We think a scientific concept like that of evolution should be accepted as new material for religious thought, and not as something alien, uncomfortable and repulsive. Christianity is a way of feeling about life, an interpretation and understanding of the facts of life as they newly come into our experience. It is to seek out and to accept our duty in the stream of events that eternally flows from the will of God. And that is enough to do without agonising ourselves in the defence of the indefensible. We do not bother to prove the special miracles of the Bible, but rather encourage thought on the general miracle, the one inclusive miracle of human existence. This is the note that Jesus struck in all his references to the natural creation. As to the special miracles of the New Testament, it may surprise you to hear that one of the best authenticated texts of the Gospels is the one in which Jesus says that no miracle would be enacted in his time.

Some people say that we are rather cool and unemotional in our teaching and worship. It is certainly not our wish to appear so. At the same time there is another side to religion than emotional rhetoric. And my experience has shown me that young people of a serious and inquiring turn today are very suspicious of forced ardour and of pious sentimentalism laid on too thick. And rightly so. We have had enough and too much of the frenzied and the irrational for one half-century. We can afford to think sometimes of the subject of religion as being a settled, balanced, work-a-day, self-possessed, well-founded sanity. To help our generation to that is our hope and ambition.

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On March 24, Mr. Heinz Harro Paysen, a German Unitarian Youth Leader, arrives in London for a month's visit to our Youth groups and churches. The purpose of his visit is to study at first hand the activities of our Youth organisations, and consult with General Assembly officials and Youth leaders concerning the democratic basis of the young people's groups. The month's tour, sponsored by the Foreign Office, has been arranged by the Religious Education and Youth Department. Mr. Paysen, who is from the Hamburg group of German Unitarians, is secretary of "Gefahrtenruf" and is a nephew of the last President of the German Unitarian Association, Mr. W. Paysen.

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The Rev. Wilfred Waddington, minister of the Christian Church, Mossley, near Manchester, has accepted an invitation to become District Minister of the London District and Provincial Assembly. He begins his new ministry in June.

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On March 24, Mr. Heinz Harro Payscn, a German Unitarian Youth Leader, arrives in London for a month's visit to our Youth groups and churches. The purpose of his visit is to study at first hand the activities of our Youth organisations, and consult with General Assembly officials and Youth leaders concerning the democratic basis of the young people's groups. The month's tour, sponsored by the Foreign Office, has been arranged by the Religious Education and Youth Department. Mr. Payscn, who is from the Hamburg group of German Unitarians, is secretary of "Gefolgschaft" and is a nephew of the last President of the German Unitarian Association, Mr. W. Payscn.

THE MONTHLY BOOK COLUMN

By E. W. Martin (*Our Book Critic*)

SIR ARTHUR KEITH has won fame as a scientist and for his anatomical researches into the problem of human origin, but his new book—*An Autobiography* (Watts, 25s.)—is not one that will further the old strife between science and religion. Rather it will provoke interest, sympathy and admiration, for by any standards this 700-page record, so full of vitality and congenial wisdom, is an astonishing performance for a man now in his 85th year.

Sir Arthur was born on an Aberdeenshire farm, and a natural love of books led him early to prepare his mind for a life of scholarship. As a youth he won an exhibition available for medical students at Aberdeen University. After graduating, he practised as a doctor in a country district and then went to Siam for some years as a medical adviser and collector of botanical specimens for Kew.

On his return he married in 1899 and was subsequently appointed conservator of the Royal College of Surgeons, an office he held for twenty-five years. The way was thus opened for further study of evolutionary and anthropological problems. For his services to science, Sir Arthur received many honours and he was an opponent worthy of such men as Sir Grafton Elliott Smith and Sir Arthur Conan Doyle.

Now the wheel has come full circle. The farmer's son now farms himself in the quiet parish of Downe where Charles Darwin wrote his books and brought up his family. His home is near the vicarage and the vicar is one of his friends: "He cannot swallow my articles of faith, and I find many of his frankly incredible. We agree to differ; his aim and mine is to keep the parish happy and peaceful". This autobiography is a valuable social document, detailed and reinforced by a remarkable memory. Unlike Darwin, Sir Arthur Keith was "saved from the emotional starvation that follows a diet of pure science", because he kept alive his interest in literature and in people. It is candour, enthusiasm and a capacity for taking pains which makes the book as important, in its own way, as the autobiographies of Wells or J. W. N. Sullivan.

Few humanitarians have managed to perform such a weight of international service in so short a time as did Swedish-born Count Bernadotte, who was able to secure the release of forty prisoners of war in Germany; conducted peace negotiations with Himmler, and finally was assassinated by members of the Stern Gang in 1948 when on his mission of mediation in Palestine.

Count Folke Bernadotte, His Life and Work, by Ralph Hewins (Hutchinson, 18s.) is a popular account of a life full of all the action and enterprise with which a shrewd man of energy could invest it. Mr. Hewins has created a real portrait of Bernadotte, but I believe he errs in attempting to judge him or to measure his stature at this stage. We do not stand far enough away for cool judgment, and surely there is something wrong with an assessment that puts this man down as "the ordinary man who made good". If our world could be peopled by such "ordinary men" then it would be a true international society.

Psychology and Mental Health, by J. A. Hadfield (Allen and Unwin, 18s.) is a comprehensive study of hysteria, sex perversions, anxiety states and other behaviour disorders whose origin can usually be traced to abnormal conditions in childhood. The first five chapters deal generally with the scope of mental hygiene; the complexity of human nature, the nature of neurosis and the basic causes of what is commonly called a "nervous breakdown".

The second part of the book is a clinical analysis of disorders in the body-mind relationship—traumatic neurosis, hysteria, morbid mental compulsions and so on. The third section deals in a way that the layman can comprehend, with the techniques for treatment. There is treatment by persuasion, by suggestion, by hypnosis and direct reductive analysis. It is analysis and not sympathy, for instance, that can cure the hysteric who is starved of sympathy and craving for it. This work does not set out to do what can only be done by the medical psychologist in practice, but it does offer guidance which the normal person will find of great value in coping with emotional and biological conditions that are abnormal.

The historical novel is a popular art form at the present time and two examples of reconstructing the past are *The Quiet Light*, by Louis de Wohl (Gollancz, 12s. 6d.) and *Knight with Armour*, by Alfred Duggan (Faber and Faber, 12s. 6d.). The first novel, set in Italy, is centred round the life of St. Thomas Aquinas. His world and his character come alive, even if the pace of the narrative is slow. The second novel is strong in period detail. It tells the story of a Christian pilgrimage to the East in the eleventh century. This is fiction where much depends on power of description and the creation of atmosphere. The author's greatest strength is the fact that he knows well the background of his subject and is able to allow history to perform its proper function in this freer form.

It is often when dealing with political expositions that one wonders what there is happening to the natural benevolence and virtue of mankind. Jan Stransk has written a book, *East Wind Over Prague* (Hollis and Carter, 10s. 6d.) in which he tells of the legacy of fear that the Czechs received from the Red ravishers and bullies. Much of the material in this book is undoubtedly authentic, but it seems to me to be presented in the wrong manner. Did not that prophet of our time Berdyaev warn that it would be a tragedy for Christians to seek to form an anti-Communist front which would degenerate into a Fascist front. "What is necessary", he wrote, "is the Christianisation and spiritualisation of Communism". In Jan Stransky's book there is no attempt at objectivity and his case is thereby weakened because the thinking reader will suspect that all truth and all justice does not reside in one people or group of peoples.

"LOOKING ROUND"

Mostly at Unitarian Affairs

THE broadcast service from the Church of the Messiah last Sunday evening made an excellent impression. The minister and congregation are to be congratulated on a well thought out and balanced service. In particular the minister's voice, clearly articulated, conveyed all that was required in confidence and sincerity.

* * * * *

Congratulations to the Young People's League on the publication of their new quarterly *The Young Unitarian*, price 6d. Let us hope it will take root. The trouble with new publications is that it is easy enough to produce a good first or second number, it is the carry on that counts.

The kind of experience recorded by Raymond Hodkinson under the title "Is Yours a Small Branch?" is one that warms the heart.

Last year we (one boy, two girls) started our own small branch in a Church threatened with closing. How were we to get new members? Personal approach was the answer. We made a list of about 30 young people, most with only a slight chance of being interested. We got this by pestering everyone in the Church, from old registers, and so on. We've added another 20 since. Each time we planned any youth event, or a series of U.Y.P.L. nights, we sent out circulars and displayed posters? You can do the same. Give each member a certain few outsiders to visit or meet, to follow up the circulars, and call for them on a Y.P.L. night. Get friendly with them. If there is an attractive programme, and they are kept informed of it; if they feel that there'll be a welcome and friendliness, you have done all you can. Keep it up patiently, for many months perhaps, and membership will grow.

He then goes on to tell his readers how it can be done. Mr. Hodkinson has the right approach. He *does* first and then tells others how to do it afterwards.

* * * * *

Moowise, the film now showing at the Academy Cinema, Oxford Street, is one of the best American films we have seen for a long time, yet it was shown for one week at a London cinema and passed unnoticed until it was brought to the Academy.

It is about a problem imposed on a youth whose father committed murder, and was hanged for it. Since early childhood the youth has been tormented by the jeers of his school friends, and of one in particular. Being enticed into a fight he commits the same crime as his father. After a good deal of inward torture, and urged by a young woman who loves him, he confesses to the murder, and we are left with the understanding that years of imprisonment, but not the death sentence, are ahead of him. The grim story is sustained by a little humour in parts, and by some distinguished acting all through.

"INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE LYSENKO CONTROVERSY

SIR,—I think that my article on Lysenko (published in your issue of March 11) may have been the reason for the Rev. F. M. Ryde's interesting rejoinder. So perhaps you will allow me a word of comment. Mr. Ryde says that the connexion between Mendelian biology and religion is something which eludes him. Surely the point is that if the "genes" which carry hereditary principles from one generation to the next are not affected by what happens in the lifetime of an individual, that is something which makes some sort of prior design probable. In other words, Lysenko is claiming that man can control his own evolution, can, by the inheritance of characters acquired during one generation, bring about changes in the next generation. Whereas the older, Mendelian idea was that man's physical and mental make-up were not affected by the lives of his parents. I do not think that there is any doubt as to which of these outlooks is most likely to be true; and if we believe that there is some grand design behind existence the Mendelian argument seems to allow more room for it.—Yours, *John Rowland.*

Radlett, Herts.

FRANCIS KETT

SIR,—May I be allowed to reply to Dr. Duson Kafka in reference to Francis Kett. He was the Rev. Francis Kett, M.A., a Fellow of Corpus College, Cambridge, Vicar of Hethersett, a village 4/5 miles from Norwich. He met his death at the stake in 1589 at Lollards' Pitt, within sight of Norwich Cathedral. His biographer records of him, "He went to the stake with cheerfulness—and in the fire he cried nothing but 'Blessed be God', clapping his hands and so continued until . . . he was stifled with smoke".—*Memorable Unitarians.*

The writer was one of a large gathering who commemorated the 350th year of his martyrdom, when a plaque was unveiled at Lollards' Pitt to his memory. I remember, too, Mr. R. H. Mottram was amongst the gathering.—Yours, *Walter Waller.*

Norwich.

JUSTICE AND LOVE

SIR,—May I thank the Rev. G. Randall Jones for his emphasis on the complementary nature of Justice and Love, in his article in your current issue?

I am reminded of what seems to me one of the few blemishes in our prayer book, *Orders of Worship.* In the Service for Christmas Day, there occur in the prayer on page 109 the words "Let duty become touched with delight, and justice be forgotten in love." In using the prayer I alter the word "forgotten" to "fulfilled". Justice should never be forgotten, neither can love be unjust.—Yours,

Altrincham. *Arthur W. Vallance.*

THE TRAGEDY OF DR. FUCHS

SIR,—I write to express surprise that you should have printed the letter from Norman D. Blake (in your issue of March 18) which apparently seeks to condone a serious crime against the community which had given him shelter; a crime which was admitted (not under duress) and very properly punished. Your correspondent would appear to place the Soviet Ruler on the same plane as God.—Yours,

Sheffield. *Walter J. Rees.*

ALL JOLLY BOYS TOGETHER!

The Liverpool Ministers' Fraternal taken at the home of Dr. McLachlan before the departure of the Rev. Lawrence Redfern from Liverpool. From left to right seated are the Revs. Lawrence Redfern, Dr. McLachlan, Sidney Spencer. Standing from left to right, Revs. Duncan Stewart, J. Keir Mawson, Edgar W. Hill, L. A. Garrard, A. H. Birdsey.

THE INQUIRER

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NEWS REVIEW

THE MIDLAND CHRISTIAN UNION

THE Annual Meetings of the Midland Christian Union were held at the Church of the Messiah, Birmingham, on Saturday, March 11, delegates from nearly all the churches scattered over a wide area being present to answer the Roll Call. The retiring President, the Rev. P. C. Whiteman, occupied the chair. The Committee's Report and the Treasurer's Financial Statement were submitted to the meeting and adopted, the Treasurer expressing the hope that when more pulpits were filled in the area his balance would naturally be less.

The Rev. H. Warnock, relinquishing the office of Secretary, after 27 years of devoted service, was elected President, and in moving the resolution dealing with the matter, Miss Nettlefold added the presentation of a cheque as an expression of the gratitude and affection of the members of the Union. The resolution was supported by several other speakers before a return was made to the more formal business. The Rev. P. C. Whiteman was elected to succeed the retiring Secretary, and Mr. C. H. Russon was re-appointed to the Treasurership with thanks for quiet and efficient service. Mr. L. Arthur Smith was re-elected as Auditor, and eight members of the Executive were appointed. In the afternoon the Rev. Gordon Stuart conducted the Annual Service, at which the Rev. F. Cottier, President of the General Assembly preached the sermon, making a plea for a really effective Faith.

The Service was followed by a Tea-table Conference, at which Mr. Cottier described in a vivacious talk, the working of the various committees of the General Assembly: and the subsequent questions and discussion showed that he had aroused a real interest in an aspect of the Assembly's life that is often overlooked by most members.

On the following day a general interchange of pulpits took place, the President of the General Assembly visited Kidderminster and Waverley Road Churches.

Liverpool District Women's League.—The 41st Annual Meeting of Liverpool District League was held at Hope Street Church on Thursday, March 16. The Devotional Service was conducted by the Rev. Margaret Barr.

At the Business Meeting which followed, the Chairman, Mrs. Scott, made moving reference to the loss the League had sustained by the deaths of four ex-Presidents during the past year, Mrs. Fred Robinson, Mrs. Mary Hall, Mrs. Billinge, J.P., and Mrs. Lloyd Jones, members paying silent tribute.

Greetings were read from Mrs. Redfern whose absence after her long association with the branch is felt by all members.

The new President (Mrs. Motley) took over office from Mrs. Scott, who retired after being in office three years, having resumed office when Rev. Ada Tonkin departed for Australia.

The Annual Reports show that steady progress is being maintained and good attendances continue at our meetings.

The Rev. Margaret Barr's address was a wonderful experience for all present. All felt very proud when she spoke of the Women's League being a source of strength and inspiration in her work. She answered many questions asked by members and Mrs. Hague in a vote of thanks to Miss Barr said all felt refreshed by the beautifully conducted Service and the splendid address.

Banbury.—Youth Sunday was celebrated on March 5 with all except the side aisle full to capacity. Service was conducted by the young men of the congregation and the address given by the Minister. During the Service, in which the rehearsed singing by the scouts was a marked feature, the Scout flag of the 7th Banbury Troop was dedicated to their use and care in a short but moving and impressive ceremony.

At the Annual Congregational Meeting three weeks earlier there was manifested a new liveliness and hope for the future. All the activities reported progress, necessary repairs and decoration had been done, the organ overhauled and an electric blower installed. Membership, attendance and income had reached new high levels and the celebration of the 100th Anniversary of the present building on August 12 was being keenly looked forward to.

Framlingham.—The Old Meeting House has lost by death its oldest member, Mr. Channing P. Downing who died on Wednesday, February 8, at the age of 92. He had attended the Old Meeting House all his long life. He will be missed by his fellow members of the Chapel, and also by the townspeople where he was well known and highly respected. The Funeral Service, on February 13, was conducted by the Minister.

Gainsborough.—Within the past few weeks the church has lost two of its oldest members who had been deeply interested in the work of the church for 40 years. Mrs. Alan White and Mrs. Elizabeth Naylor both took part in the formation of the Women's League in 1910. They did much useful work in the church, and will be greatly missed.

Mrs. Naylor was for many years Secretary to the Congregation, also of the Women's League. Neither of these two good souls lost interest in the work of the church till sickness and age compelled them to retire.

Hinckley.—The Annual Meeting of the Congregation was held on Thursday, February 16. In his opening remarks, Mr. J. Grove, President of the Congregation, thought that the members would realise that this church was very much alive and it was for us to to keep it so. Mr. Bower, the Treasurer, presenting the accounts, showed that the church was financially very sound. A lot of expense had been incurred this year, but these expenses would not occur again for a long time. The Secretary read the report of the work of the Committee. Nothing spectacular had been attempted this year, but many small items, all tending to enhance the comfort and welfare of the congregation, had been accomplished. Reports were also given from the Sunday School, which showed increased attendance again this year, from the Men's League, the Women's League, and the Y.P. League. All these institutions showed increased activity and were on a sound financial base. Mr. L. G. Russell was elected Treasurer in succession to Mr. Bower, and Miss A. M. Musson was elected Vice-President in place of Mr. Russell. The seating accommodation was now inadequate for the Sunday School and it was decided to work for and purchase sufficient chairs to accommodate the upper school. The Primary Department had overflowed and chairs had already been purchased for the little ones. Many other items, too numerous to mention here, were dealt with satisfactorily and a vote of thanks to the President for presiding over the meeting, brought a most successful gathering to a close.

London: Newington Green.—The Mayor of Stoke Newington (Alderman Miss D. M. Burt, J.P.) accompanied by the Mayoress (Miss F. E. Burt) and the Deputy Mayor (Alderman E. Norvall) attended a Civic Service at the Unitarian Church, Newington Green, on Sunday morning, February 26, with a large party of Council members and officials.

The service was conducted by the lay minister, Mr. J. Reece Walker, with the Rev. Margaret Barr giving the sermon.

During her address the Rev. Barr dealt with the underlying unity of religions, each one, she said, being an indication of man's search for God and spiritual values.

At a brief social gathering which followed, the Mayor thanked the minister and church officers for inviting the Council members to attend the Service. She also remarked that the sermon had struck a note which she thought was sorely needed in the world of today.

Plymouth.—At the Annual Meeting recently of the Chapel Committee of the Plymouth Unitarian Church a welcome was extended to two new members, Mrs. W. Burgess and Mrs. A. Rhodes (Plymstock), and the Secretary was instructed to send a letter of good wishes to the oldest member of the church, Mr. J. Y. Wakeham, who was that day celebrating his 88th birthday and is still a regular attendant at Morning Service. Mr. E. A. Roberts was elected Chairman of the Committee for the ninth term.

Scarborough.—At the Annual Meeting of the Congregation, on March 14, appreciation was expressed of the work of the Rev. H. W. Kemshall during his 19 years pastorate, also the great regret felt at his departure last October for Lincoln and Gainsborough. Comparison with previous years was not easy; the financial position was satisfactory, and though the attendance latterly was not all that could be desired (but not in any way discouraging) the members of the congregation are facing the future with cheerful courage and hoping for the early appointment of a successor to Mr. Kemshall. The various reports and accounts, revealing a good year's work, were adopted, and the reappointment of Secretary and Treasurer, and appointment of four members of the Committee in place of those retiring by rote, was confirmed.

Rotherham.—The third of a series of events organised in aid of the Manse Fund, a Bazaar, was held in the Schoolroom on Saturday, March 11. Dr. E. Bramley, of Sheffield, was the Chairman, and the Mayor, Councillor D. Meadows, opened the event and expressed his pleasure at being able to attend.

The Rev. A. M. Barr, M.A., a former minister of the church, now visiting the churches in the country, was able to be present.

In the evening a Whist Drive was held, Mr. F. Greenhalgh acting as M.C. The total proceeds were over £135. Because it is impossible to obtain the services of a Minister without having a Manse the congregation is buying one in Ramsden Road.

Stalybridge.—Over 700 persons attended the "Spring Fair", held in Hob Hill School, on March 3 and 4 last. The first day's proceedings, presided over by Miss A. A. Matley, of Ansdell, were graciously opened by Mr. Harold B. Moore, President-elect of the G.A., whilst on Saturday the Mayoress of Stalybridge, Mrs. T. Kenworthy, acted as Opener and Councillor Albert Bown, J.P., C.C., of Dukinfield, occupied the Chair.

Four stalls, café and tearoom were all well staffed, over 200 persons assisting in the work of the Fair. Great enthusiasm greeted the final results which reached a net total of over £700. The object of the Fair was primarily to meet heavy expenditure incurred on repairs and renovations to the Parsonage.

A congregation of over 250 assembled for Evening Service on Sunday, March 5, when the church premises were reopened after decoration and complete reroofing of the vestries. The renewed beauty of the church reflects great pride on members of the Young Women's Circle who have made a gift of £300 to the church officials as part costs of the decorations. The Rev. E. D. Evans, preaching from the text "In the Beauty of Holiness" fittingly marked the occasion by a stimulating discourse.

CHANGE OF ADDRESS

(From March 29 inclusive)

REV. F. KENWORTHY, 126 Slade Lane, Manchester 19.
Tel.: Rusholme 5858.

CALENDAR

SUNDAY, March 26th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. LEWIS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. JOHN GILL.
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 3, Children's Service, 6.30, Rev. KENNETH SHERRATT.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HAIL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. CLARK.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. HERBERT CRABTREE.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. E. BASIL SHORT.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, Rev. W. TOPPING and Teachers, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Minister's Anniversary. Mr. MILLAR.
BURY, Bank St., 11, Rev. MARGARET BARR, 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. WILL HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss Livingstone.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCES TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11, Rev. JOHN GILL, 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Rev. DENNISON HILTON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Dr. THOMAS CARTER.
GLOSSOP, Hinchliffe St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BRAMER.

GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. BOWDEN, 6.30, Mr. SPEAKMAN.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 3, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11, Mr. J. BILL, 6.30, Rev. A. MCLELLAN.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHIRVELL PRICE, Farewell Services.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mrs. BESWICK.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. JOHN KIELTY.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. H. CUMMING.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Miss W. BROWN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Supply.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45, Rev. K. SHERRATT, 6.30, Rev. JOHN EVANS.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. C. FULLER.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTERE.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Rev. A. W. VALLANCE.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE. Nativity Play.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Mothering Sunday.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. FRANKLYN JOHNSON.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45, Rev. H. CHEETHAM, 6.30, Rev. KENNETH TWISS.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Supply.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Mr. WOODCOCK.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. F. SOKELL, 6, Rev. MARGARET BARR.
NEWPORT, I.O.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45, Rev. H. MAQUIRE.
OXFORD, Manchester College Chapel, 11.30, Rev. T. E. SCOTT.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. Wm. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6.30, Mr. G. J. EVANS.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Mr. R. MCGRAW, 6.30, Mr. C. E. HALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Rev. Dr. A. HALL, 3, Mr. P. TEMPEST, 6.30, Rev. Dr. A. HALL.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. HALLAM.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Mr. C. E. MORRIS.
STOCKTON-ON-TEES, Wellington St., 6.30, Supply.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 6.30, Rev. NOEL JAMES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45, Rev. J. H. SMITH, 6.30, Mr. A. K. ROSS.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Miss J. PHILLIPS.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), March 26th 7.30, Rev. F. HANKINSON.
WEST BROMWICH, Lodge Road Church, 6.30, Rev. DR. MEYER KLUEGEL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Mr. R. MCGRAW.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEMMETT.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

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LONDON DISTRICT PROVINCIAL ASSEMBLY

ANNUAL GENERAL MEETING

Saturday, April 1st—3 p.m.
AT
STAMFORD STREET CHAPEL, S.E.1

3.00 p.m. Service conducted by Rev. John Croft, M.A.
3.45 p.m. Business Meeting
4.30 p.m. Tea
5.15 p.m. Meeting of Council

Amendment to Constitution

NOTICE IS HEREBY GIVEN that in accordance with the unanimous decision of the Executive Committee, proposals will be put forward at the A.G.M. to amend the Constitution in such a manner as to permit the appointment of a Custodian Trustee.

E. M. BUTCHER, *Hon. Secretary.*

CROSS STREET CHAPEL, MANCHESTER

INDUCTION

of the REV. F. KENWORTHY
will take place on Saturday, April 1st, at 3.30 p.m.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.

PERTH, Unitarian Free Christian Fellowship, Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PATTERSON. Phone: W. 2875.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Church Telephone F.A. 8913.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORGAN.

WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTER.

OUR CHATHAM CHURCH

AN APPEAL

CHATHAM UNITARIANS HAVE TO RAISE £500. A new *roof* is needed at once. We ask for help. The present building is only 60 years old, but the Cause is ancient, being one of our Baptist Foundations, dating from 1655.

During the past 30 years we have not only done our best to attract interested people in the Medway towns, but have succeeded in reaching a much larger "congregation" through the printed word. Here are a few ways in which we have "told the world":—

1. *A New Liturgy*, compiled for the Chatham Church, is now used by many Ministers in English-speaking countries.
2. *Books of Readings*, produced in Chatham, have helped to spread the idea of the Larger Bible of World Literature in every Continent.
3. *Printed Sermons*, first delivered from our pulpit, have gone out in their thousands of copies as witnesses in every nation.
4. *A 48-page Journal* (quarterly), sent out from our Church, found its way for five years into every important University in the world—as well as to hundreds of individual subscribers.
5. *A Publishing House*, founded and always owned by members of our Church, has for more than twenty years sent the spoken word in print from our Chatham Church to the ends of the earth.

There are other ways in which we have reached the people. For seven years every reader of THE INQUIRER was in our "congregation". The articles written by our Minister (Brother John) were condensed sermons, preached first in the Chatham Church. We feel sure that readers of Brother John's page will help us to "keep a roof over our heads".

Contributions to the Roof Fund should be sent to the Hon. Secretary and Treasurer:—
Miss MURIEL BARBER, "Khepera", New Road, Meopham Station, Nr. Gravesend, Kent.

MARRIAGE

RATTER-GREEN.—On Saturday, February 4, at Cape Town, Eileen Mary Green, of Cowes, Isle of Wight, to Rev. Magnus C. Ratter, of the Free Protestant Unitarian Church.

MISCELLANEOUS

LONDON DISTRICT AND SOUTH EASTERN PROVINCIAL ASSEMBLY. *Notice is hereby given* that at the Annual Meeting of the Assembly to be held at Stamford Street Chapel, on Saturday, April 1, at 4 p.m., a resolution will be proposed empowering the Council to appoint Trustees and a Custodian Trustee of any property of the Assembly.—E. M. BUTCHER, *Hon. Secretary.*

CAN anyone help young couple expecting first baby September to find reasonable unfurnished accommodation, London area.—House, Flat, or part house. Box 1, INQUIRER.

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